

Free Soil Papers

# THE LIBERATOR

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## REFUGE OF OPPRESSION.

From the National Intelligencer.

ADDRESS  
To the People of Beaufort and Colleton Districts,  
upon the subject of Abolition.

By ROBERT BARNWELL RHETT.

January 15, 1838.

The citizens of Beaufort and Colleton Districts:

MY FELLOW CITIZENS.—In a private and friendly letter to the editor of the Charleston Mercury, just after events accompanying the memorable session of the Southern members from the House of Representatives, I stated to that I had prepared two resolutions, drawn as respects to the motion of the member from Vermont, whilst he was discussing the institution of slavery in the South, declaring that the Constitution, as the best proof of their virtue and worthiness, were permitted, in our sister States, to hold together upon one principle, the south had failed to protect the South in the peaceable possession and enjoyment of their rights and immunities, it was expedient that the Union should be dissolved; and the other appointing a committee of two members from each State, to report the best means of peaceably dissolving the Union.

Many of the newspapers in the Union have now passed a series of resolutions upon this letter, as well as upon the following extract from the Evening Star, of New York, of the 6th instant. The Charleston Mercury any objections to who was the member of Congress who wrote the above letter, and who, he declares, was about to propose in Congress to dissolve the Union? The people of that State, and the friends of the South and of the Union, have a right to know who enters Massachusetts with the assent of his master. The press, the mightiest instrument of revolution in the public, resolutions, upon the demand of the Governor of Georgia, has refused to surrender up two fugitives from justice, because the felony committed was carrying off slaves from a Southern port. Massachusetts has passed a resolution, giving to fugitive slaves a trial by jury; and her supreme court has determined that a slave who enters Massachusetts with the assent of his master shall be free. As I have no private opinions that I am at liberty to avow, and have ever recognized right in the people to know them upon all matters affecting the public interest or honor, of course I do not hesitate promptly acknowledging the sentiments of the letter referred to, and communicating to the public the resolutions, which I had shown to many of my friends, and was prepared to do so, to the South, to the North, and in the South, to be as much as possible to possess. I am, however, more immediately responsible to you, and I have the opportunity their publication offers, of addressing you, as your Representative, upon the most momentous subjects they involve. Had I presented them in the House, I should have given my reasons for presenting them; and in submitting them now to your consideration, I trust you will be satisfied with me, whilst I submit to you some of the reasons which caused them to exist.

Throughout the northern states—through the whole civilized world—the feeling of condemnation of this institution may be said to be universal. Even in our sister states, those who forbear interfering upon this subject, from a regard to the constitutional compact or the Union, are abolitionists in principle and feeling. Although they do not approve of the unprincipled course of the abolitionists, they desire and hope to see slavery abolished; and if they had the power, or lay under the responsibility of its existence, they would destroy it in a day. Hence, they stand passively by and permit us to be assailed, approving of the end, although condemning the means; and the Union, which was designed to guarantee, or at least not to affect injuriously, our institutions, is perniciously used for their overthrow. And mark the history of this fanaticism in foreign nations. Born in atheism, and baptized in the blood of revolutionary France, it accomplished its purpose there. In England, it has sprung up under the guise of religion, and it has accomplished its purpose there. It has never yet failed, and never will fail, in accomplishing its purpose, where the slaveholder does not control his own destinies.

It is now flaming in the United States, and extending its numbers with a rapidity surpassing the operations of the gospel itself, in bringing converts to its cause. All efforts hitherto made for its suppression have only fanned, instead of extinguishing the flame. The people in some parts of the country, indignant at their open violation of their constitutional faith and the principles of the Union, rise up and crush them. The cry of persecution is raised, and new converts crowd their ranks. Congress, in the spirit of conciliation, in the vain hope of reconciling their demands with the powers of the Constitution, instead of rejecting, reviving, and acting upon their petitions. The right of petition is said to be infringed, and a sovereign State of the confederacy demands that Congress shall rescind the rules by which their application is attempted to be suppressed. The spirit of abolition has advanced, and is advancing. It increases by position. It triumphs by defeat. Every concession invigorates its powers, and has increased its capacity for evil. In view of these facts and opinions, I am wrong in supposing that the Constitution has failed in protecting the south in the peaceful enjoyment of their rights and property? Unless systematic interference, agitation, aggression and insult, with respect to our institutions, is peace, it will be difficult to prove that the southern states are in the peaceful enjoyment of their rights and property. Such a course of deliberate hostility has characterized the conduct of the citizens of the northern states towards the south, for the last three years, would justify, by the laws of nations, a declaration of war by independent sovereigns.

If then, fellow-citizens, the south is no longer in the peaceful enjoyment of her rights and property, the question arises upon the second proposition in the resolution: is it expedient that the constitution should be amended, or the Union dissolved?

Those, of course, who design using the Union and the Constitution for the purpose of destroying the institution of slavery in the south, will recognize no such expediency. With them the bonds of the Union constitute the cords by which they propose to bind the victim to the altar. Next to the slavery, next to the strength of holding slaves, will be the least resistance to the means by which they expect to accomplish their purpose. Traitors, themselves, to the Constitution, and every principle of faith or honor which brought us together, they may imagine that by clamorously accusing others of a want of fidelity to their constitutional engagements, they may conceal their own base perfidy towards theirs; and when they suppose that we can be frightened into an abandonment of our rights by the cry of "dissolution" they only prove how weak they are. We have learned to despise those whom we have wronged. Those, however, who have any regard for their own rights or the Union, the expediency of one of these alternatives will be easily understood. The evil



VOL. VIII.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL:

BOSTON, MASSACHUSETTS.]

HUMANITY.

NO. 6.

FRIDAY, FEBRUARY 9, 1838.

BOSTON.

FRIDAY, February 9, 1838.

## SPEECH OF EDMUND QUINCY, ESQ.

At the annual meeting of the Massachusetts A. S. Society, held in the Representatives' Hall on the evening of the 26th ultimo, Edmund Quincy, Esq. of Boston, offered the following resolution:

Resolved, That, while we would gratefully acknowledge the signal manner in which the anti-slavery cause has been prospered by Divine Providence during the past year, we perceive nothing in the circumstances which surround us, to justify distrust in the continued blessing of God upon our labors; and that whatever political events may impend over us, or actually befall us during the coming year, our confidence in the ultimate and speedy downfall of slavery will remain unshaken.

In offering this resolution, Mr. President, permit me to congratulate the meeting upon the propitious circumstances under which we assemble. He must be of a desponding turn of mind indeed,—the temperament, I believe, of but few abolitionists,—who cannot perceive amidst the thick clouds which still overhang our land, many a bright ray of promise which assures us that the beams of the Sun of Righteousness will not forever be obscured by the mists which rise from a sensual and mercenary world. The thunders of denunciation, indeed, still fall on our ears, but their pest is now heard from the right, and is ominous only of good. The love of universal liberty has entwined itself with the heart-strings of tens of thousands of freemen, and can never be severed from them; till these hearts be drained. The Southern Senator who expects by magic formulas of words to annihilate us, must first realize the wish of the Roman tyrant, that a whole people had but one neck, that he may encircle it with the halter, and is ominous only of good.

I have said, Sir, that the auspices under which we meet are of the happiest promise. But then there are perils, and those imminent—perils, which in the opinion of many wise men threaten to lock forever the fetters of the slave, and even to throw the links of the chain around the limbs of the free. Texas, say they, is the land of the pirate and the murderer, and a common sewer into which is drained all the filth which is too abominable even for the Slave States to endure. If Texas be annexed to the United States, then slavery will be forever entailed upon us, and the preponderance which will be given to the slaveholding interest in the councils of the nation, by that event, will render the freedom of the North but the serfs of a southern taskmaster. If Texas be not annexed, the Union will be dissolved; a slaveholding confederacy will be formed, and slavery forever perpetuated.

Sir, if I believed that one or both of these events would certainly take place (which I do not), I never would have thus concluded without reflecting upon the effects of these events. I have many blessings, Sir, for which I am grateful to the Giver of all good, but I hold none of the least of them to be dearer than the fifth, which is too abominable even for the Slave States to endure. If Texas be annexed to the United States, then slavery will be forever entailed upon us, and the preponderance which will be given to the slaveholding interest in the councils of the nation, by that event, will render the freedom of the North but the serfs of a southern taskmaster. If Texas be not annexed, the Union will be dissolved; a slaveholding confederacy will be formed, and slavery forever perpetuated.

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vote. In those days, no reverend mansester will break unto us the bread of life, with hands full of his brother's blood. Then our sympathies will be rightly bestowed. The brutal slave-driver—the callous overseer—the miserable tools that lock the hands and inflict the lash, will be regarded, as they should be, with almost unmitigated compassion. It will be the Governors, and the Judges, and the Senators, and the Doctors of Divinity, and the honorable women—it will be they who rob their brethren of their bodies and their souls, and then say, I have done no wickedness—will excite our astonishment and horror; who would extenuate, were it not that they are immortal beings, our contempt and abhorrence.

When that time arrives, no flattering caresses will welcome to the free cities the coming slaves-holders. The banquet will not then be piled for them. The feast and the dance will not then be instituted in their honor. They will be to all a by-word and a hissing. Even he that sees them afar off in the street, will cross over to the other side, lest his garments should brush against them. They will be avoided as if they were infected with a physical, and not a moral pestilence. Whether, in that day, can the wretched slaveholder fly? Whither can he go, where scorn will not pursue him? England already rejects him from her hospitable shores. The whole civilized world will soon be closed against him. The most abject slaves of the old tyrannies of Europe, will turn with contempt and loathing from that most incongruous monster, a democratic despot. There will be but one way by which he can regain his place by the side of civilized and christian men, and that way is justice. Let him repent of his opinions, and make reparation to his victims, and the arms of Christendom will be expanded to welcome him back to its communion; and the joy which the repentance of a sinner awakes in Heaven, will be echoed and prolonged on earth.

I have trespassed too long, sir, on the patience of the meeting; but I could not suppress the expression of my satisfaction at the auspicious circumstances under which we assemble. The extraordinary manner in which our cause has been prospered, is, I believe, without example in the history of Reforms. But seven little years ago it by a single arm upstaged the standard of universal freedom—but a single champion stood for Heaven and Right. He, indeed, was a host; one of those rare spirits which Heaven, at distant periods, sends upon the earth on holy missions. He then stood alone;

'The only righteous in a world perverse,

And therefore hated, therefore so best;

With foes, so daring, a single to be just,

And utter odious truth.'

He then stood alone. Now the noble army which his war-cry has called into being, swarm in our valleys, and keep watch on every hill top. Its bright legions hover upon the very frontiers of the enemies, and even encamp within his borders. It is composed of resolute, determined, fearless men; whom no obstacle can daunt—no danger terrify. They will not doubt or falter, let what will betide. In the service upon which we are ordered, sir, let us fight the good fight with all alacrity and cheerfulness of spirit; being assured that as certainly as that Jehovah sits upon the throne of the Universe, His truth must mighty prevail.

#### REMARKS OF WENDELL PHILLIPS, ESQ.

Before the Committee of the Massachusetts Legislature on Texas, January 26, 1838.

MR. CHAIRMAN—I wish to submit a few authorities to the committee, on the unconstitutionality of the annexation of Texas to the Union.

I deny that the Constitution invests Congress with any power to admit into the Union, states created in Territories not included within the limits of the United States, as they existed at the peace of 1783, and at the adoption of the Constitution.

1st. What is the Constitution? A political compact. By whom? And for what? Let the compact answer:—

'We, the people of the United States, in order to form, &c. and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution, for the United States of America.'

The Hon. Josiah Quincy, in his speech in Congress on the admission of Louisiana, observes—'It is, we the people of the United States, for ourselves and our posterity,' not for the people of New Orleans or of Canada. None of these enter into the scope of the instrument; it embraces only 'the United States of America.' These are not terms adopted at hazard; they have reference to a state of things existing anterior to the Constitution.—When the people of the present United States began to contemplate a severance from their parent state, it was a long time before they fixed definitely the name by which they would be designated.

In 1774, they called themselves 'the Colonies and Provinces of North America.' In 1775, 'the Representatives of the United Colonies of North America.' In the Declaration of Independence, 'the Representatives of the United States of America.'

And finally, in the articles of confederation, the style of the confederacy is declared to be 'the United States of America.' It was with reference to the old articles of confederation, and to preserve the identity and individuality of their character, that the preamble to the constitution, not content with declaring that it is 'we the people of the United States,' who enter into the compact, adds, that it is 'for the United States of America.'

Concerning the territory contemplated in these general terms, there can be no dispute; it is settled by the treaty of peace, and included within the Atlantic Ocean, the St. Croix, the Lakes and the Mississippi.

A Report to the Legislature of Massachusetts, in 1813, on the extent of our territorial limits, which was accepted with the accompanying resolution, speaks thus:—'Your committee demand that the people, without fear of contradiction, that by the terms of the instrument, the United States, and ourselves and our posterity, were intended the people inhabiting, and who should inhabit, the states and territories lying within the limits of the United States, as they were established by the treaty of 1783, and as they existed at the time of the formation and adoption of the federal constitution, and that none of the terms of the constitution indicate the idea, that foreign states or kingdoms, or new states created in these territories, could be admitted to its privileges.'

2d. But we are met with that article of the constitution which declares, 'new states may be admitted by Congress into this Union; but no new state shall be formed or created within the jurisdiction of any other state; or any state may be formed by the junction of two or more states, or parts of states, without the consent of the Legislatures concerned, as well as of the Congress.' The Congress shall have power to dispose of and make all needful rules and regulations, respecting the territory, or other property belonging to the United States; and nothing in the constitution shall be so construed as to prejudice any claims of the United States, or of any particular state.'

This section contains a grant of an authority, and expresses certain limitations of that grant. From the first clause, had there been no object within the old boundaries of the United States, sufficient to exhaust the whole force of those terms, some doubt might have resulted on the subject. But it is sufficient to refer to the records of the old Congress, from 1780 to 1788, and especially to the justly celebrated ordinance of 1787, drawn up by Nathan Dane, to show that the formation of new states within the limits of the United States was contemplated, when the foundation of the constitution was laid.

'The fact,' says the Report before quoted, 'is notorious and undeniable, that the terms, relative to the admission of new States, had objects within the old boundaries of the United States, sufficient to exhaust the whole force of those terms; some doubt might have resulted on the subject. But it is sufficient to refer to the records of the old Congress, from 1780 to 1788, and especially to the justly celebrated ordinance of 1787, drawn up by Nathan Dane, to show that the formation of new states within the limits of the United States was contemplated, when the foundation of the constitution was laid.'

'The fact,' says the Report before quoted, 'is notorious and undeniable, that the terms, relative to the admission of new States, had objects within the old boundaries of the United States, sufficient to exhaust the whole force of those terms; so that there is no necessity to resort to the creation of states without the ancient limits, in order to give efficacy to them.'

Mr. Quincy, in the speech above quoted, says, on this point, 'The gentlemen from North Carolina (Mr. Macon) denies the power, and very justly—for what a monstrous position is this, that the treaty-making power has the competency to change the fundamental relations of the Constitution itself! If this power can introduce new partners, there is no length to which it may not be wrested.'

Mr. Madison expressly declares, that this treaty-making power has limitations; and he states this as one, that 'it cannot alienate any essential right.'

Now, is not here an essential right to be alienated? The right to that proportion of political power, which the Constitution has secured to every State, modified only by such internal increase of States as the limits of the territory, at the time of the adoption of the Constitution, permitted?

The debates of that period chiefly turned upon the competency of this power to bargain away any of the old States.

It is to be believed, that a power to create and admit states beyond the ancient boundaries of the United States, sufficient to resort to the creation of states without the ancient limits, is, in order to give efficacy to them.

On the contrary, every limitation of this power contained in this section, shows, that no other operation it was contemplated. Is it to be believed, that a power to create and admit states beyond the ancient boundaries of the United States, sufficient to resort to the creation of states without the ancient limits, is, in order to give efficacy to them.

4th. Let me refer you to other authorities on this point.

Mr. Quincy, in the speech above quoted, says,

'Our peculiar security is in the possession of a written Constitution.' Alluding to what I have quoted under a former head, he adds, 'I say the same as to the opinion of those who consider the treaty-making power as boundless.'

Mr. Constitution. That instrument specifies and delineates the operations permitted to the federal Government, and gives all the powers necessary to carry them into execution. Whatever of these enumerated objects is proper for law, Congress may make that law,—whatever for a treaty, the President and Senate may make that treaty.'

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## LITERARY.

For the Liberator.

**TO MRS. E. P. LOVEJOY.**  
Sister, in thy desolation,  
May the God of mercy shield;  
Give to these rich consolation;  
His eternal love revealed.

In thy deep, thy soul-felt anguish,  
Man must sympathize in vain;  
Lowly doth earth's blossoms languish,  
Neath oppression's bloody reign.

Now a pauper, fairer blossom,  
Mid the radiant sons of light,  
Is the chosen of thy bosom,  
Clothes in the robe of white.

Cast thine eye, my weeping sister,  
O'er dark Jordan's swelling sea,  
Wait in silence for the whisper,  
Which shall surely come to thee.

'Tis no dream, but 'tis widow mother,  
That shall great thy spirit's ear;

From above, our sainted brother  
Looketh on his loved ones here.

All! the spirit hath a power,  
None its holy might may tell,  
In high heaven's changeless bower,  
Where the veil'd archangels dwell.

There the mildew cometh never,  
There the healing tree doth stand,  
Close beside the crystal river,  
Yielding fruit for every hand;

There, my sister, the heart broken  
An all-healing balm shall find;  
God will not waken the token,  
He earth's wounded ones will bind.

MARTHA.

Lynn, Jan. 18th.

For the Liberator.

**WHEN BRAVE NEW-ENGLAND.**

When brave New-England nobly fought  
For nature's rights and equal laws,  
With half her blood her freedom bought,  
And triumphed in her righteous cause;

She kept the yoke, and freed the slaves.

The gallant South was by her side,  
Her cause and her success the same;

But with her sister crown of pride,  
She wreathed the despots' badge of shame.

Oppression's chain she scorned to bear,  
But makes her helpless children wear.

In vain the South would seek to hide  
The stain that crimson'd o'er her braw;

The cause for which our patriots died,  
Was her's, and is her victim's now.

Blush, southrons, blush! your fathers' graves  
Are echoes to the groans of slaves!

Oh, wouldst thou dare the noble deed,  
Bid the degraded slave be free;

The gods act by their decree,

Would give this world a jubile;

Thy clouded stars again would shine,

And Glory's fearless wreath be thine.

NORFOLK.

**A CRY FROM SOUTH AFRICA.**

By JAMES MONTGOMERY.

\* The voice of one crying in the wilderness.—Mark 1: 3. The following impressive lines were written in aid of an appeal to British benevolence, to build a place of worship there for the slaves, of whom there are about forty thousand in the colony.

Afrie!, from her remotest strand,

Lifts to high heaven one fettered hand,

And to the utmost of her chain,

Stretches the other o'er the main;

Then, kneeling 'midst ten thousand slaves,

Utters a cry across the waves,

Of power to reach either pole,

And pierce, like conscience, th' soul;

Thou'rt dreary, faint, and low the sound

Like life-bloody gurgling from a wound,

As if her heart, before it broke,

Had found a human tongue, and spoke.

\* Britain, not now I ask of thee

Freedom, the right of bond and free;

Let manhood hold, while manhood can,

The bones and blood of living man;

Let tyrants scorn, while tyrants dare,

The shrieks and whirlings of despair;

And wail come—it will not wait,

Bonds, yokes, and scourges have their date;

Slavery itself must pass away;

And be a tale of yesterday.

But now I urge a clearer claim,

And urge it in a mightier name:

Hope of the world! on thee I call,

By the great Father of us all,

And by the Spirit of all grace,

Tara not, sir! turn not from my plan,

—So help thy God, as thou'lt help me!

\* Mine outcast children come to light

From darkness, and go down in night,

—A night of more mysterious gloom

Than that which wrapt them in the womb;

Oh, that the womb had been the grave

Of every being born a slave!

Oh, that the grave itself might close

The slave's unutterable woe!

But what beyond that gloom may be,

What portion in eternity,

For those who live to curse their breath,

And die without a hope in death,

I know not—and I dare not think;

Yet while I shudder o'er the brink

Where wrath lies chained, and judgments sleep,

To thee, then, Paradise of iles,

Where mercy in full glory smiles—

Eden of lands! o'er all the rest,

By blessing others, doubly blest—

To thee I lift my weeping eye,

Send me the Gospel, or I die;

The word of Christ's salvation give,

That I may hear his voice and live.

\* We have received a pamphlet, of 40 pages, containing Moral and Religious Poems, or the First Tribute: embracing, among others, several on the subject of Slavery. By Rev. W. H. Barnes, of the Wesleyan University, Middletown, Ct. We copy the following effusion, as a specimen of the work.—Ed. Lib.

ADDRESSED TO THE CO-WORKERS OF THE MARTYRED LOVEJOY.

Your injured country calls to you, to the field;  
And bare your bosoms to the shafts of death;

As living offerings are your persons' seal!

O, pledge your honor and your vital health!

Freedom may bid your noble crimson flow,

Detraction aye her every poison'd dart;

By secret snare or Heaven, daring blow,

You, too, may share a glorious martyr's part.

But would you shrink from Lovejoy's honored grave,

And cover 'neath the proud oppressor's rod?

May Heaven's arm from such dishonor save;

Your cause is Mercy's, and your leader God.

You mourn a brother and a Christian dead;

For human right he did a victim fall,

But hollow'd light is circling round his head,

And freedom smil'd serenely o'er his pall.

The cause of mercy bid his crimson flow,

And tyrants tremble as the off'ring fell,

Slavery feels the Heav'n-directed blow,

And, trembling, gives her native Hell!

At Lovejoy's grave, O! linger not to weep,

But pass the pulpit and the noble press,

Over Slavey's first a holy conquest press,

And heat the wounds of millions in distress.

Break up the founts of holy abolition,

O'er all the world their healing waters send;

To melt the hearts of Planters in contrition,

And hasten Slavey to her final end.

Then, to the world we'll tell our Lovejoy's story,

That after times may swell the note of fame;

May wreath for him a diadem of glory;

And crown his m'dr's with eternal shame.

Men will assert the rights of man;

Martyrs their blood will freely yield,

Justice and Mercy lead the van,

And victory soon will crown the field.

## EQUAL RIGHTS.

LETTER XIV.

MINISTRY OF WOMEN.

Brookline, 9th Mo. 1837.

MY DEAR SISTER.—According to the principles which I have laid down, that man and woman were created equal, and endowed by their beneficent Creator with the same intellectual powers and the same moral responsibilities, and that consequently whatever is morally right for a man to do, is morally right for a woman to do, it follows as a necessary corollary, that if it is the duty of man to preach the unsearchable riches of Christ, it is the duty also of woman.

I am aware, that I have the prejudices of education and custom to combat, both in my own and the other sex, as well as 'the traditions of men,' which are taught for the commandments of God. I feel that I have no sectarian views to advance; for although among the Quakers, Methodists, and Christians, women are permitted to preach the glad tidings of peace and salvation, yet I know of no religious body, who entertain the Scripture doctrine of the perfect equality of man and woman, which is the fundamental principle of my argument in favor of the ministry of women. I wish simply to throw my views before thee. If they are based upon the immutable foundation of truth, they cannot be overthrown by unkind insinuations, bitter sarcasms, unchristian imputations, or contemptuous ridicule. These are weapons which are unworthy of a good cause. If I am mistaken, as truly only can prevail, my supposed errors will soon vanish before her beams; but I am persuaded that woman is not filling the high and holy station which God allotted to her, and that in consequence of her having been driven from her 'appropriate sphere,' both she and her brethren have suffered an infinity of evils.

Before I proceed to prove, that woman is bound to preach the gospel, I will examine the ministry under the Old Testament dispensation. Those who were called to this office were known under various names. Enoch, who prophesied, is designated as walking with God. Noah is called a preacher of righteousness. They were denominated men of God, seers, prophets, but they all had the same great work to perform, viz. to turn sinners from the error of their ways. This ministry existed previous to the institution of the Jewish priesthood, and continued after its abolition. *It has nothing to do with the priesthood.* It was rarely, as far as I can learn, that the minister being absent, he went to, —to prophecy to the people.

Before I proceed to prove that women under the Christian dispensation, were appointed of the Holy Ghost to preach, or prophecy, I will mention Anna, the (last) prophetess under the Jewish dispensation. She departed not from the temple, but served God with fasting and prayers and night and day. And coming into the temple, while Simeon was yet speaking to Mary, with the infant Savior in his arms, 'spake of Christ to all them that looked for redemption in Jerusalem.' Blackwall, a learned English critic, in his work entitled, 'Sacred Classics,' says, in reference to this passage, Luke 2: 37—According to the original reading, the sense will be, that the devout Anna, who attended the Bible inform us, exercised by those of the tribe of Levi, and was common to all the people, women as well as men. It differed essentially from the priesthood, because there was no compensation received for calling the people to repentance. Such a thing as paying a prophet for preaching the truth of God is not even mentioned. They were called of Jehovah to go forth in his name, from his plough, another from gathering of sycamore fruit, &c. &c. Let us for a moment imagine Jeremiah, when God says to him, 'Gird up thy loins, and arise and speak unto the people all that I command thee,' replying to Jehovah, 'I will preach repentance to the people, if they will give me gold, but if they will not pay me for the truth, then let them perish in their sins.' Now, this is virtually the language of the ministers of the present day; and I believe the secret of the exclusion of women from the ministerial office is, that they were denominated men of God, seers, prophets, so far as men were at that time filled with the Holy Ghost, because it is expressly stated, that women were among those who continued in prayer and supplication, waiting for the fulfillment of the promise, that they should be endowed with power from on high. 'When the day of Pentecost was fully come, they were all filled with the Holy Ghost, and began to speak in divers tongues, as the Spirit gave them utterance.' Peter, in his defense of the ministry, frequently repaired to the temple, and at the same time, and in the same place, as the priests, hear the admiring woman discourse upon the blessedness of the Redeemer. A various reading has Israel instead of Jerusalem, which expresses that religious Jews, from distant places, came thither to divine offices, and would with high pleasure hear the discourses of this great prophet, so famed for her extraordinary piety and valuable talents, upon the most important and desirable subject.

I shall now examine the testimony of the Bible on this point, after the ascension of our Lord, beginning with the glorious effusion of the Holy Spirit on the day of Pentecost. I presume it will not be denied, that women, as well as men, were at that time filled with the Holy Ghost, because it is expressly stated, that women were commanded to speak, to the people, and several others, hear this admirable woman discourse upon the blessedness of the Redeemer. A various reading has Israel instead of Jerusalem, which expresses that religious Jews, from distant places, came thither to divine offices, and would with high pleasure hear the discourses of this great prophet, so famed for her extraordinary piety and valuable talents, upon the most important and desirable subject.

The common error that Christian ministers are the successors of the priests, is founded in the particular directions given to Moses to consecrate Aaron and his sons to the office of the priesthood, their duties are clearly defined; see Ex. 28th, 29th and 30th chap. There is no commission to Aaron to preach to the people; his business was to offer sacrifice. Now why were sacrifices instituted? They were types of that one great sacrifice, which office has been converted into one of emolument, of honor, and of power. Any attentive observer cannot fail to perceive, that as far as possible, all such offices are reserved by men for men.

But it may be inquired, whether the priests were not to teach the people. As far as I can discover from the Bible, they were simply commanded to read the law to the people. There was no other copy that we know of, until the time of the kings, who were to write out a copy for their own use. As it was deposited in the ark, the priests were required, 'When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, women, and children, that they may hear.' Deut. 31: 9-33. See also Lev. 10: 11, Deut. 33: 10, 20, Chr. 17: 7-9, and numerous other passages. When God is enumerating the means by which he has used to call his people to repentance, he never speaks of sending his priests to warn them; but he speaks of sending his prophets, to rebuke them, and to rebuke them with the truth of God. The prophets are the subjects of this marvellous fulfillment of prophecy, and of course, they are the means by which God has used to call his people to repentance.

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